

Title: **WHEN GOD GETS DONE...**
Text: Zechariah 14:20-21
Subject: *The Blessedness of Heavenly Glory*
Date: Sunday Morning — October 28, 2007¹
Reading: *Revelation 20:11-22:7*
Tape # Zechariah #71
Introduction:

How often our hearts are raised with rapturous thoughts of eternity! When our sins are felt most keenly and confessed most bitterly, as the mercy, grace and love of our God shines with extraordinary brilliance from the cross of our Lord Jesus Christ, faith embraces the Savior with a stronger hand, praises him more fervently, and looks forward to heavenly glory more confidently, with triumphant hope and expectation.

The morning sun is most welcome after a dark, stormy night. The rays the dawning day cheer our souls, gleaming brightly through the dark clouds. Peace is most peaceful after a season tossing doubts. The fiery trial of faith is more precious than gold because it makes the hope appearing of our Lord Jesus Christ more lively, causing the believing heart to “*rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls.*” Nothing makes the thought of heaven sweeter and more delightful than the trials and tribulations of life in this world of woe.

- Spiritual Trials

¹ College Grove Grace Church, College Grove, TN — (SAT 10/27/07)

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- Domestic Trials
- Trials of Pain
- Trials of Sorrow
- Trials of Sickness
- Trials of Bereavement

What rapturous thoughts of heavenly fill our hearts when the cares and woes of life this world press heavily upon our hearts. Then we think most of heaven.

“We read of a place that’s called heaven.
It’s made for the pure and the free.
These truths in God’s Word He hath given. —
How beautiful heaven must be!

In heaven no drooping nor pining,
No wishing for elsewhere to be.
God’s light is forever there shining —
How beautiful heaven must be!

Pure waters of life there are flowing;
And all who will drink may be free.
Rare jewels of splendor are glowing —
How beautiful heaven must be!

The angels so sweetly are singing
Up there by the beautiful sea.
Sweet chords from their gold harps are ringing. —
How beautiful must be!

How beautiful heaven must be!

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Sweet home of the happy and free,
Fair heaven of rest for the weary,
How beautiful heaven must be!"

As Zechariah closes his prophecy, that is what he has in his mind's eye. Throughout these 14 chapters he has been assuring us that Christ, our mighty Zerubbabel, who laid the foundation stone of his house and temple, "*will bring forth the headstone thereof with shoutings, crying, Grace, grace unto it!*" He has been assuring us that all God's purpose shall be accomplished, all his promises shall be fulfilled, all his foes shall be vanquished, and all his people shall be saved. He has been telling us that there is a day coming, a great eternal day, when time shall be no more. In verses 20-21, he tells us, what the end of our blessed Savior's work shall be in that day.

(Zechariah 14:20-21) "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. (21) Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts."

Certainly, there is a sense in which these words may apply to God's believing people in this world, as we worship our God in spirit and in truth, continually

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drawing nigh unto him in the new and living way Christ has opened for us. Even now, as we worship him, everything is stamped with “*HOLINESS UNTO THE LORD.*” Bells of praise are upon every horse we use in his service, ringing out cheerfully, “*HOLINESS UNTO THE LORD.*” Every pot in our houses, every common place thing, is dedicated to God our Savior and our sacrifices of praise are acceptable to God by Christ Jesus as “*HOLINESS UNTO THE LORD*” (1 Peter 2:5; Ecclesiastes 9:7-8).

(1 Peter 2:5) “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”

(Ecclesiastes 9:7-8) “Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. (8) Let thy garments be always white; and let thy head lack no ointment.”

But Zechariah’s last word can never have its full accomplishment while we live in this body of sin and death. These last two words of his prophecy refer to that great day called “*THE END,*” when Christ shall deliver up the kingdom to the Father and “*God shall be all in all.*” With regard to this thing we call salvation, it must be said, “*better is the end of a thing than the beginning*

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thereof.” The title of my message is — **WHEN GOD GETS DONE...**

(Zechariah 14:20-21) “In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’S house shall be like the bowls before the altar. (21) Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.”

FEAST OF TABERNACLES

These two verses describe the worship and service of God’s elect in eternity, when our Lord Jesus has made all things new; but there is an obvious connection between that day and this. In verses 16-19 the prophet of God was inspired to speak of our assemblies of public worship under the emblem of keeping the feast of tabernacles.

(Zechariah 14:16-19) “And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles. (17) And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the

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King, the LORD of hosts, even upon them shall be no rain. (18) And if the family of Egypt go not up, and come not, that *have no rain*; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles. (19) This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.”

In the Old Testament the Lord ordained **seven great feasts** by which he required the children of Israel to worship him.

1. The Feast of Passover
2. The Feast of Unleavened Bread
3. The Feast of Firstfruits
4. The Feast of Pentecost
5. The Feast of Trumpets
6. The Feast of Atonement
7. The Feast of Tabernacles

These feasts, called “*holy convocations*,” were solemn assemblies of worship. Each feast was highly symbolic, portraying specific aspects of redemption. But **three of these feasts stand out from the others**. For the feasts of Passover (Unleavened Bread), Pentecost and Tabernacles, God required every man in Israel to go up to Jerusalem to keep them (Deuteronomy 16:13-15). There was a reason for that. **These three feasts specifically portrayed three great aspects of redemption and grace that cannot be separated.**

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- **The Feast of Passover**, of course, portrayed our redemption by the sacrifice of Christ, our Passover. — We keep the feast of passover continually, living by faith, feeding upon Christ our Passover who is sacrificed for us.
- **The Feast of Pentecost** was typical of the ingathering of God's elect, the harvest of redeemed souls, by the effectual, irresistible work of God the Holy Spirit. All for whom the Passover was sacrificed, all for whom Christ died at Calvary, shall be called to life and faith in Christ by omnipotent grace.
- **The Feast of Tabernacles** typified the consummation of redemption in resurrection glory, the gathering of all the redeemed into heaven in the resurrection, at the second coming of Christ. When the Lord God has finished his work, when all his purpose of grace has been accomplished (And it shall be accomplished!), every chosen sinner shall be with him in glory. Every sinner for whom Christ obtained eternal redemption, every ransomed soul, called by God the Holy Spirit, shall be brought into the eternal, heavenly bliss of resurrection glory (Leviticus 23:33-44).

(Leviticus 23:33-36) “And the LORD spake unto Moses, saying, (34) Speak unto the children of Israel, saying, The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD. (35) On the first day *shall be* an holy convocation: ye shall do no servile work

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therein. (36) Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work therein.”

These verses do not give us a full description of the Feast of Tabernacles². Rather, they simply show us its place among the other feasts of the Lord in the Old Testament. **This was the last feast, the feast by which the year was brought to its final conclusion.** It speaks of that time John describes in Revelation 10. When the Lord Jesus, the mighty Angel of the Covenant shall have fulfilled all the purpose of God, when he shall have fulfilled everything written in the book of divine predestination, he shall come again, make all things new, lift his hand to heaven, and declare, “*Time shall be no more. The mystery of God is finished*” (Revelation 10:1-7).

(Leviticus 23:37-38) “These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day: (38) Beside the sabbaths of the LORD, and beside your gifts, and beside all your

² For a more detailed description of the Feast of Tabernacles see Exodus 23:16-17, Numbers 29:13-39, and Deuteronomy 16:13-15.

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vows, and beside all your freewill offerings, which ye give unto the LORD.”

These two verses announce the conclusion of instructions about the solemn feasts of divine worship and service. But the conclusion is announced before any further instruction is given about the Feast of Tabernacles. The feast is announced in verses 33-36. Then, Moses gave a summarization of all “*the feasts of the LORD.*” Then, he returned to the subject of the Feast of Tabernacles and gave more detailed instructions about how it was to be observed.

I cannot help asking myself, “Why? Why did Moses appear to interrupt himself?” It was not that he was writing out the Word of God that he suddenly realized that had forgotten to mention a few things. Not at all! The arrangement of the passage is by divine purpose. **By writing as he does, the Holy Spirit here calls special attention to that feast which represents the most joyful prospect of heavenly, everlasting bliss in that day called** “*the times of restitution of all things*” (Acts 3:21).

Look at verse 39.

(Leviticus 23:39) “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD

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seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.”

The word “Also” should be translated “Surely.” It is the same word used in Psalm 73:1, where David says, “*Truly (Surely) God is good to Israel!*” It is a word used to express strong conviction, firm persuasion, or absolute certainty. Having announced all the feasts of the Lord and the Feast of Tabernacles, Moses now says, “Surely, most certainly, you shall keep the Feast of Tabernacles.”

Now, let’s read the instructions he gives us about this great feast, and seek the typical, spiritual meaning of this great feast, the feast of tabernacles (Leviticus 23:39-44.

(Leviticus 23:39-44) “Also (*Surely*) in the fifteenth day of the seventh month, **when ye have gathered in the fruit of the land**, ye shall keep a feast unto the LORD seven days: **on the first day shall be a sabbath**, and **on the eighth day shall be a sabbath**. (40) And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days. (41) And ye shall keep it a feast unto the LORD **seven days** in the year. *It shall be* a statute for ever in your generations: ye shall celebrate it in the seventh month. (42) Ye shall **dwell in booths** seven days; all that are Israelites born shall dwell in booths: (43) That your

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generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God. And Moses declared unto the children of Israel the feasts of the LORD.”

THE TIME OF THE FEAST

The Feast of Tabernacles was to be observed on the fifteenth day of the seventh month, at the time of full harvest, when all the fruit of the land was gathered and the grapes were in the wine press. It was held at this season of the year because it typified the full harvest of the earth in the resurrection, when the Lord Jesus Christ comes again and gathers his elect up to glory in the resurrection. Zechariah 14 shows us plainly that this is the typical meaning of the Feast of Tabernacles.

This was the rainy season in Israel. Had the feast been held in the Spring, it would not be an unexpected thing to see people camping out in booths; but during the rainy season it was not an expected sight. So it shall be when our Lord returns. He shall come again at an hour when he is not expected. — No one knows the day or hour of Christ’s second advent. No one even knows the approximate time of our Redeemer’s appearance. **Learn this fact and learn it well.** No one knows when the Lord Jesus is coming again. The language of Scripture in this regard is crystal clear (Mark 13:32; Acts 1:4-11). — “*It*

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is not for you to know the times or the seasons, which the Father hath put in his own power.”

No one knows when Christ is coming again; **and no one knows when Christ is coming to take him out of this world, to meet God in judgment.** I find it utterly amazing that we so blatantly ignore this fact. David said, *“There is but a step between me and death.”* We all say we realize that; but very few people seem to live like they realize it. There is but a step between you and death. O my soul, hear the Word of God and learn — *“There is but a step between me and death!”* God has, from eternity, fixed the moment and the means by which he will take you out of this world. As soon as God takes you out of this world, you are going to stand before him in judgment. I know, there is a Day of Judgment at the end of time. Following the general resurrection, there will be a general judgment (John 5:28-29; Rev. 20:11-15). But we will meet God in judgment as soon as we draw our last breath (2 Corinthians 5:10-11; Hebrews 9:27). **“How wilt thou do in the swelling of Jordan?”**

THE PURPOSE OF THE FEAST

God’s purpose in establishing the Feast of Tabernacles was to remind Israel of their time in the wilderness, when they dwelt in tents (booths), as pilgrims, and the Lord God dwelt in their midst in the pillar of cloud. For this purpose, the Lord required them to dwell in booths for seven days during the feast (vv. 42-43). In keeping

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the feast, the Lord would have his people remember continually that as they journeyed through the wilderness, he spread his covering over them and journeyed with them every step of the way.

But there is more, much more. The Feast of Tabernacles typically spoke of another, better, more glorious day for the Israel of God. It typified that blessed, endless day of eternal glory, when our God has made all things new, and tabernacles with men forever, that day when the Lamb shall lead us to living fountains of water (Revelation 21:1-7; 22:1-7; 7:15-17).

The beginning of the new creation was the incarnation of Christ and the accomplishment of redemption by him (John 1:14; Hebrews 9:6-12). As Israel during that feast dwelt in tabernacles, so God in Christ (the true Tabernacle) tabernacled among us in our nature (Hebrews 8:2). All true worship is the celebration of our great Redeemer, the God-man, our Mediator, the Lord Jesus Christ (Philippians 3:3). And in that great eternal day yet to come, it shall be the same (Revelation 21:1-5). **The new creation began with our Savior's incarnation, death and resurrection in the accomplishment of redemption, and shall have its full accomplishment when our Lord Jesus, our incarnate God, still tabernacling in our nature, comes again in his glory** (Revelation 21:1-7; 22:1-7; 7:15-17).

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(Revelation 7:15-17) “Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. (16) They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. (17) For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.”

A TIME OF GREAT JOY

The feast of tabernacles was a celebration of God’s goodness. It was kept with joyful remembrance of his wondrous works, and observed in hope of eternal life and resurrection glory. Believers in those days were as fully convinced as we are of Christ’s second coming, the fact that our God shall make all things new, and that we shall be raised from the dead. Enoch spoke of these things, as did Isaiah, Zechariah, and the other prophets.

THE SIGNIFICANCE OF THE BOOTHS

The booths they made also displayed a picture of the new creation, when the earth shall be covered with rich, luxurious vegetation, where men and women shall forever live in righteousness and peace, sending up songs of praise to God continually (Nehemiah 8:14-18).

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(Nehemiah 8:14-18) “And they found written in the law which the LORD had commanded by Moses, that the children of Israel should dwell in booths in the feast of the seventh month: (15) And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees, to make booths, as *it is* written. (16) So the people went forth, and brought *them*, and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water gate, and in the street of the gate of Ephraim. (17) And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Joshua the son of Nun unto that day had not the children of Israel done so. **And there was very great gladness.** (18) Also day by day, from the first day unto the last day, he read in the book of the law of God. And they kept the feast seven days; and on the eighth day *was* a solemn assembly, according unto the manner.”

Try to get a picture of this celebration and the booths the people made, in which they dwelled during the seven days of the feast. Putting this passage in Nehemiah together with Leviticus 23, we see a picture of

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the new creation, when God's creation is restored to him and restored by him fully.

(Leviticus 23:40) “And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.”

- “*Every good tree*” provided boughs of fruit for the occasion.
- “*Branches of palm trees,*” symbols of victory and joy, were used for the booths.
- “*The boughs of thick trees,*” that is to say, “bushy” trees, like the myrtle trees spoken of by Nehemiah and Zechariah, were used. They took the high, lofty palm branches and the lower thickets for their booths.
- Then “*the willows of the brook*” were used. Those willows that grow by the streams, with their thick, hangings under which men find refuge from the heat of the sun, were employed in making these booths.
- Nehemiah tells us they also used “*the olive and the pine.*” **The olive tree** provided them with both fruit and oil, symbolizing the Spirit of God. The pine provided them with the strong, massive beams needed to hold their booths together and pleasant fragrance, portraying the Lord Jesus.

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They dwelt in these booths for seven days, rejoicing before the Lord. So we shall dwell with our God forever in resurrection glory, possessing all the earth, rejoicing before him.

Still, there is more. **These booths, being made of these trees portray the matchless love of the God of Jeshurun, in which we have dwelt from eternity, in which we dwell now, and in which we shall forever dwell** (Deuteronomy 33:26-29). The love of God...

- Like the bough of every good tree, feeds us continually.
- Like the palm tree, is lofty and triumphs over all obstacles.
- Like the pine, is strong and fragrant.
- Like the myrtle, reaches down to the lowest and is thick, immense, indescribably full.
- Like the olive tree, is rich and full.
- And, like the willow by the brook, bends over us and protects us continually, refreshing our souls in the heat of the day.

(Deuteronomy 33:26-29) “*There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. (27) The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. (28) Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine;*

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also his heavens shall drop down dew. (29) Happy art thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.”

TWO SABBATHS

Did you notice as we read Leviticus 23:39 that the feast of tabernacles involved the observance of two sabbaths (v. 39)?

(Leviticus 23:39) “Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be* a sabbath, and on the eighth day *shall be* a sabbath.”

I cannot pass over this. Eternal life involves two great sabbaths (Hebrews 4:3-11).

- The Sabbath-rest of Faith in Christ — *The First Day*.
- The Sabbath-rest of Eternal Glory — *The Eighth Day*.

(Hebrews 4:3-11) “For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the

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world. (4) For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works. (5) And in this *place* again, If they shall enter into my rest. (6) Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (7) Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. (8) For if Jesus had given them rest, then would he not afterward have spoken of another day. (9) There remaineth therefore a rest to the people of God. (10) For he that is entered into his rest, he also hath ceased from his own works, as God *did* from his. (11) Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.”

THE ADDITION OF MEN

But the Jews added another element to the feast of tabernacles. **They presumed to add to God’s ordinance their own superstitious religious invention.** They were not satisfied with God’s ordinances and thought they would improve them by their own devices. They added **the ceremony of drawing water out of the pool of Siloam,** to which they attached magical healing powers (John 9). Of course, they claimed that it represented the water that flowed from the smitten Rock.

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They would draw up their *magic* water and pour it out in the temple. As they did, they sang and rejoiced, as if the angel of the Lord had come down among them.

In Leviticus 23:44 this feast and the others are called, “*the feasts of the LORD.*” Compare that with John 7:2. — “*Now the Jews’ feast of tabernacles was at hand.*” “*The feast of the LORD*” was, by their idolatrous invention, turned into “*the Jews’ feast of tabernacles!*” What a commentary that is on all the additions of men to the worship of God!

Instead of worshipping God, they were will worshipers. Instead of looking to Christ and trusting him of whom the feast spoke, they worshipped water drawn from a pond! Instead of finding satisfaction for their souls in keeping the feast, they went away as dry and thirsty as they came. That makes the words of our Lord in John 7:37-38 all the more striking.

(John 7:37-38) “In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. (38) He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water.”

THE SACRIFICES OF THE FEAST

We will not read it now, because the passage is lengthy, but in Numbers 29:12-40 the sacrifices of this feast are

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described. There were many, many sacrifices made throughout the week of the feast, hundreds of them. But **each day the number of sacrifices diminished**. The sacrifices, of course, all pointed to Christ, the Lamb of God, who is our sin-atonement sacrifice. The fact that those sacrifices diminished every day is more than interesting. They were, like the whole of divine revelation in Holy Scripture focusing more and more clearly upon the fact that there is but one sacrifice for sin; and that sacrifice is Christ. Truly Christ is All and all we need!

THE SOLEMN CLOSURE

In Leviticus 23:36 the closing of the Feast of Tabernacles is called “*a solemn assembly*.”

(Leviticus 23:36) “Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a solemn assembly; and ye shall do no servile work *therein*.”

But the words “*solemn assembly*” are a very poor translation. The marginal reading is “*solemn restraint*.” That comes close, but still misses the mark. A better translation would be “**a solemn shutting up**,” or “**a solemn closure**.” The feast of tabernacles portrayed God’s solemn closure of all things. That is exactly what Zechariah describes in our text (Zechariah 14:20-21).

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When Christ comes again, raises the dead, and makes all things new, when at last he brings us into that state of glory wherein the tabernacle of God is forever with men, when we dwell with him in a new heavens and a new earth, that will be God's solemn closure.

(Isaiah 25:6-9) “And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. (7) And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. (8) He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken *it*. (9) And it shall be said in that day, Lo, this *is* our God; we have waited for him, and he will save us: this *is* the LORD; we have waited for him, we will be glad and rejoice in his salvation.”

Then, we will say what Peter did on the Mount of Transfiguration, “*Master, It is good for us to be here!*”

(Zechariah 14:20-21) “In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD'S house shall be like the bowls before the altar. (21) Yea, every pot in Jerusalem and in Judah shall be

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holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.”

There is a day approaching in which everything shall be “*HOLINESS UNTO THE LORD.*” The great day of rest awaits us, that eternal sabbath, when we shall forever cease from all evil and rest from our labor. Oh, we will serve our God more completely than we can imagine, but we will serve him with bells of gladness upon every horse’s bridle! In that day, even the things that in this world were thought unclean, like horses, will prove serviceable to our God and shout, “*HOLINESS UNTO THE LORD!*” That is the way things will be forever when God gets done! We who are the redeemed of the Lord will all serve God forever as his gorgeously arrayed, perfect priests in the holy place, with Aaron’s plate of pure gold (Exodus 28:36-37) in the forefront of the mitre — “*HOLINESS UNTO THE LORD!*”

Oh great, glorious, precious day of God! When will it arrive? In that great day the house of our Lord be indeed delivered from all false pastors, all corrupt worship and all error. The Lord’s people shall all be people one pure language. All shall call upon the name of the Lord perfectly and serve him with one heart.

In that day my soul be freed from all the sorrows, pains, evils and afflictions of sin around me. And, what is

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infinitely better, I shall be forever freed from the very being and indwelling of sin within me! The fountain of corruption, both of original and actual sin, shall be dried up, and I shall never think a vain thought, nor speak an idle sinful word again! In that blessed eternal day of heavenly glory the Canaanite shall be completely driven out of me, and you too, my brothers and sisters in Christ. Imagine that! — Oh blessed thought! Precious, precious promise!

(2 Peter 3:9-14) “The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. (10) But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. (11) *Seeing then that* all these things shall be dissolved, what manner *of persons* ought ye to be in *all* holy conversation and godliness, (12) Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? (13) Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. (14) Wherefore, beloved, seeing that ye look for such things, be

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diligent that ye may be found of him in peace,
without spot, and blameless.”

Oh blessed Lord Jesus, to what a blessed state you have begotten poor sinners of the earth by your blood and righteousness! Hasten it, Lord. Cut short your work. *“Thou that art mighty to save!”* Come quickly! Take your willing captive home! Take me from myself and all the remaining Canaanites yet in the land of my nature, the very tyrants of my soul!

(Zechariah 14:20-21) “In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the LORD’S house shall be like the bowls before the altar. (21) Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts: and all they that sacrifice shall come and take of them, and see the therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.”

And that is the way it shall be forever, when God gets done, when the tabernacle of God is with men.

“In heaven no drooping nor pining,
No wishing for elsewhere to be.
God’s light is forever there shining —
How beautiful heaven must be!”

Amen.